

TERMS AND NOTICES.

THE RELIGIOUS INTELLIGENCER, published in the interests of the Free Baptists of Canada, is issued every Wednesday.

SUBSCRIPTION, \$1.50 a year, in advance. When not paid within three months, the price is \$2.00 a year. Subscriptions may begin at any time.

The date on the address label is the time to which the subscription is paid. The date is changed within two weeks after payment is received. If not changed in two weeks, we should be notified.

To discontinue the paper, it is necessary to notify us and pay arrears, if any are due. Papers are continued till such notice is given and payment made.

When asking change of address, be careful to give both the old and the new address. Notify us promptly of any irregularity or other mistakes.

Every Free Baptist minister in New Brunswick and Nova Scotia is an agent for the INTELLIGENCER, and is authorized to receive subscriptions.

ADVERTISING rates on application. ST. JOHN OFFICE: Barnes & Co's, 84 Prince William Street.

All letters, whether on business or for publication, should be addressed to THE RELIGIOUS INTELLIGENCER, Box 384, Fredericton, N. B.

•• THE ••

Religious Intelligencer.

(ESTABLISHED 1853.)

Manager's and Editor's Office: Fredericton, N. B.

Rev. Joseph McLeod, D. D., - - Editor.

WEDNESDAY, MAY 13, 1903.

Editorial.

—The evangelistic movement in the Presbyterian Church in the United States, begun a year ago, has been attended with a good degree of success. A large number of converts have been gathered into the churches.

—The man who claims to love "all the churches alike," does not love any of them very much. He usually does not belong to any church, or if he has membership in a church it is only nominal, and the church derives no benefit from his being a member. Such an one may love the Lord, but he has a poor way of showing it.

—Increasing co-operation of the churches in Christian work is a good sign of the times. They get to know each other better, and they love each other more. And their working together shows that they are more concerned for the advancement of Christ's Kingdom than for the promotion of some denominational peculiarity.

—The Methodists in Canada will celebrate the bi-centenary of John Wesley by appropriate services in all the churches on June 28th—the two-hundredth anniversary of his birth. On the first Sunday in October there will be the beginning of a simultaneous revival movement throughout the denomination. And it is proposed that these services close in October or November with a freewill offering from the people of not less than \$250,000 for missions, the offering to be entirely distinct from the ordinary missionary contributions.

—Commenting on the hymn which says, "Religion never was designed to make our pleasures less," etc., the *Examiner* remarks that "if it does not cut off some of them it is a very poor brand of religion. Sin has its pleasures. Moses was enjoying his share of them, it would seem, at the

court of Pharaoh; and all of us have had a similar experience. But when a sinner passes from death into life he cannot take his sinful pleasures with him. So there is a curtailing in one direction—but infinite gain and enlargement in another. They are solid and lasting pleasures that come to the believing soul—pleasures that leave no bitter taste, and that shall never fade away. "At thy right hand are pleasures for evermore."

—While on this continent there is increasing laxness about Sunday observance, there is in France a strong and strengthening movement to reduce Sunday work. Fewer shops are now open on Sunday, fewer freight trains are run and many factories are closed. France has, evidently, learned by experience something of the unprofitableness of disregarding the rest day.

—There is need of much more real pastoral visiting. And yet not a few ministers seem to think that visiting the flock is of small importance. Some go only when they are sent for. But, as the *Canadian Baptist* says, "When it becomes known that a minister dislikes and avoids pastoral duties, it soon comes to pass that he is seldom sent for. People will not be anxious to know the man who does not want to know them. Congregations will make all due allowance for the minister whose church is so large that he cannot systematically visit everybody, and they will take the will for the deed, especially when they can feel that his heart is with them. But the pastor who shows a disinclination to come into personal touch with his people will be met by a corresponding aloofness on their part. And for this loss of mutual sympathy there is really no compensation."

DISTRICT MEETINGS.

The District Meetings of 1903 will begin soon. That of the Second District, which embraces nearly all the churches in Carleton County, will convene at Knoxford on Friday, June 26th.

The District Meeting is an important part of the denominational system. Its relation to the churches is close, and it is intended that its supervision of them be careful and thorough, and that its influence on them be helpful. The supervision has not always been as careful as was necessary, and its influence on them has too often been negative. In late years, however, there has been improvement, and the District Meeting is filling its place with more faithfulness and with better effect.

There should be a report from every church to its District Meeting. Whether the church is strong or weak, whether it has had a good year or a poor one, whether it is now in good condition or in distress—whatever has been or is its experience or condition, its duty is to send a report. It is incumbent on the officers of the church to see that this duty is not

neglected. And to avoid the possibility of the matter being overlooked, the preparation of the report should be begun in good time.

Every report should be made as accurate as possible in every particular. The form of report provided for the churches asks for information of various kinds, all of which is necessary to a correct view of the condition of the churches. It is important that a District Meeting knows everything ascertainable about the life and activities of its churches. It is especially important this year that the membership statistics be fully and accurately stated.

The Corresponding Secretary of Conference will be glad if, in every case where it is possible, the report will state, also, as nearly as possible, the number of Free Baptist people (adherents of the denomination, as well as church members) there are in the community. The count can be made without much difficulty, and can be stated separately from the other figures in the reports.

Besides the report, each church is required to be represented at the District Meeting by delegates—two delegates for the first hundred resident members or under, and one additional delegate for every additional hundred or fraction of a hundred resident members. Delegates should always be chosen because of their fitness for the position. Not always the man who is anxious to be a delegate is the best man to send. Certainly the man who is "touchy" and will feel hurt and make a fuss if he is not sent, is not the best man for the duty. Good men, men who think as well as pray, men who have the welfare of their churches at heart, men who are broad enough to be concerned for the welfare of other churches than their own, men who want each year to be better in Christian work than the last and are willing to help it to be so, men who have real denominational interest, men of age with rich experience and matured judgment, young men with the zeal of the new life and courage to undertake large things for their Lord's Kingdom—such men as these are in all the churches, and from such the churches' delegates should be chosen.

Those who accept appointment as delegates should make arrangements to be at the beginning of the meeting, and to remain to the close. The business of the Church of God requires careful attention, and Christians must not think the time wasted which is devoted to such work, nor give it grudgingly.

The several funds to which the churches are expected to contribute should have attention in time to report to the District Meetings the amount raised. The Conference Fund, the Students' Fund, the Sick and Disabled Ministers' Fund, the Home and Foreign Mission Funds—these should all have early and careful attention, and the results be stated in the reports of the churches.

The devotional services of the District Meetings usually get a full share of attention, and are, generally, sea-

sons of enjoyment and profit. Let there be much prayer that the District Meetings of this year be times of special spiritual refreshing from the presence of the Lord

THE CENSUS HUMBUG.

In an article in last week's INTELLIGENCER on the census humbug, it was intimated that there was reason to suspect that the so-called "revisions" were only a pretence. The facts presented in that and previous articles abundantly justify the suspicion. We now call attention especially to two cases which very strongly support the belief that no real attempt at correction has been made.

1. After receiving the reports of what Mr. Blue calls his "third revision of the population of New Brunswick by religions," we wrote the enumerator for Kars, K. Co., asking him whether he had discovered and reported any Free Baptists in that parish. His answer says:

My recollection is that there was no distinction of the Baptist bodies, just simply Baptists, and they were so recorded whether they were F. B. or C. B."

Now Mr. Blue knew several months ago that there was a serious error in the Kars enumeration, for we had directed his attention to the fact that in that parish there were some hundreds of Free Baptists, not one of whom was recorded as such in the census. The enumerator's answer to our inquiry, quoted above, indicates one of two things about the "revision"—either that Mr. Blue did not ask the enumerator to revise his returns with a view to discover the lost Free Baptists in that parish, or that the enumerator disregarded Mr. Blue's instructions. We think the enumerator who so frankly states that he did not give the Free Baptists a separate classification would have rectified the mistake if he had been asked to do so. He knows the people, being a resident of the parish. That the mistake has not been rectified is strong presumptive evidence that Mr. Blue did not attempt to have it done, that he did not even ask the enumerator about the matter, and that he did not want the correction made.

2. The enumerator for Lincoln, S. Co., says he recorded the people according to their denominational preferences. There are in the parish several hundreds of Free Baptists, certainly not less than five hundred, and probably more. But, though the enumerator reported them, they all disappeared in the Ottawa compilation, which was done under Mr. Blue's eye. All this was brought to Mr. Blue's attention, yet his so-called "revision" failed to discover the lost Free Baptists in Lincoln. They actually "live and move and have a being" in the parish, and are not at all ashamed of their denominational name, but Mr. Blue refuses to recognize them in his census. It is not unfair to say that Mr. Blue's course is that of a man who is determined that his blunder shall not be corrected.

The two cases cited differ, yet prove